

Indian Knowledge Tradition

Presented By

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Na Hi Gyanen Sadrishyam Pavitramih Vidyate

(Shrimadbhagvad-Gita, 4.38)

- ▶ The Sanskrit word Bharata means “One who is engaged in search of Knowledge”
- ▶ India's knowledge tradition is ancient and uninterrupted like the flow of the river Ganga, from the Vedas (Upanishads) to Sri Aurobindo.



Three terms are closely connected in all discussions of knowledge




Darshana


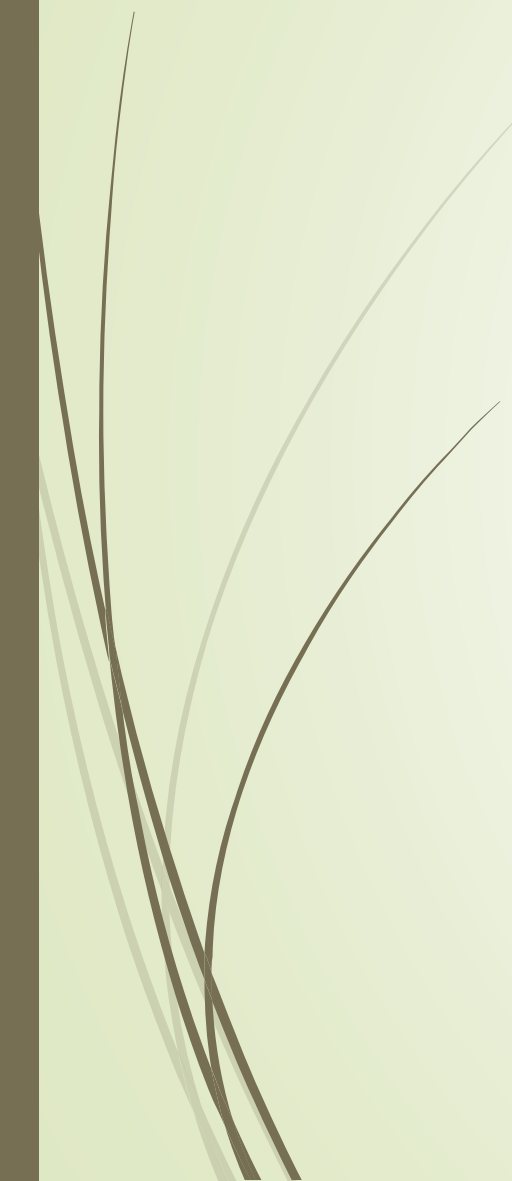



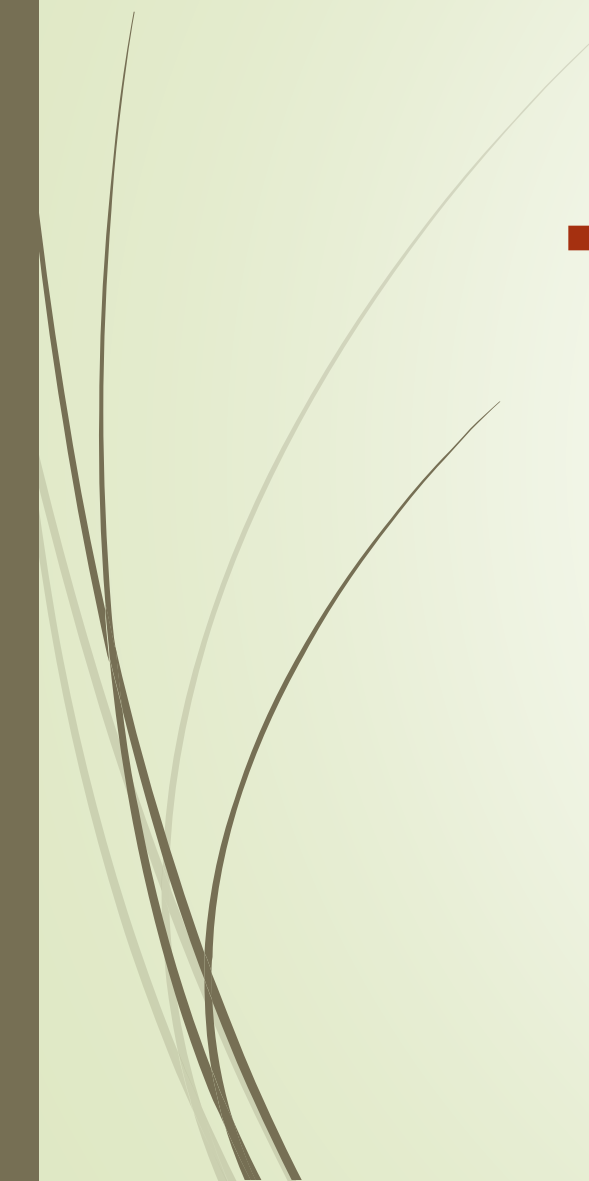
Jnana and



Vidya

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- ▶ Darshana, philosophy is the "system," the point of view, which yields/leads to jnana, knowledge. When knowledge gathered about a particular domain is organized and systematized for purposes of, say, reflection and pedagogy, it is called vidya, "discipline."

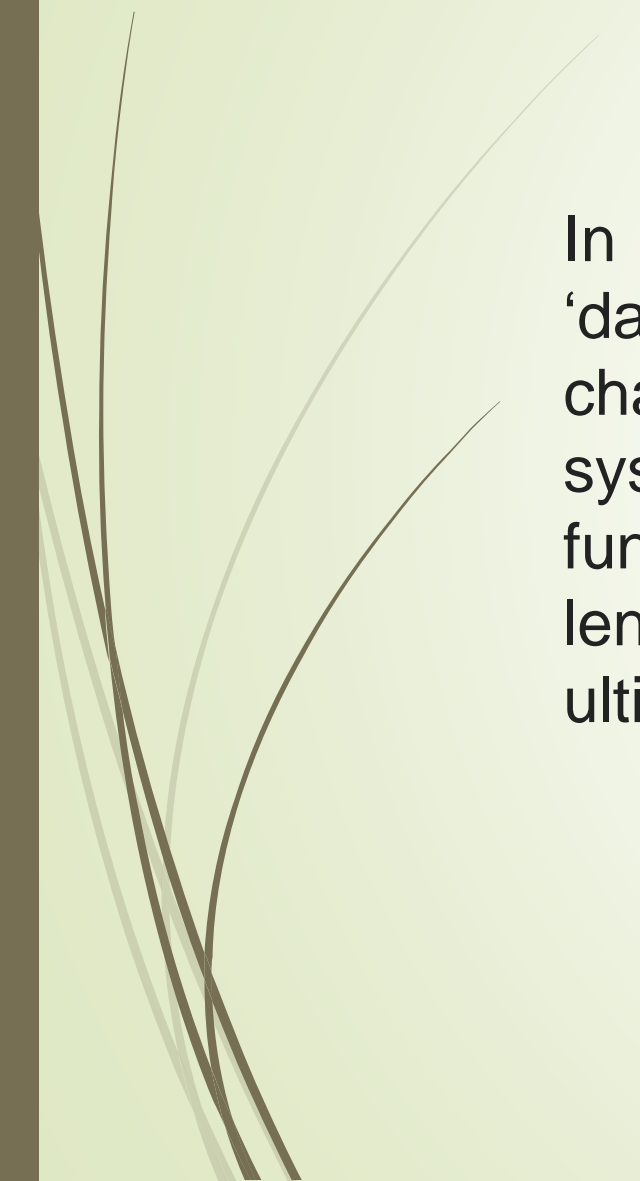
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- The entire body of organized knowledge is divided into two sets in the Mundakopanisad- para vidya and apara vidya (Mundakopanishad, I1.4),
 - knowledge of the ultimate principle, paramātmā or Brahman, (that is the metaphysical domain) and
 - knowledge that is secondary to the means by which one grasps aksara- Brahman (knowledge of the worldly domain).

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- ▶ In the tradition, knowledge has been constituted, stored and maintained in the framework of the oral culture. According to Bhartrhari, knowledge is constituted in our inner self. There is the antarjnata, constituted by the input of the senses (indriya), processed by the mind (mana) and the intellect (buddhi), and finally constituted knowledge exists as our transformed, alert self, cita (Vakyapadiya, I.112-14)



Darshana Shastra

In the Indian knowledge traditions, philosophy is translated as 'darshana', literally implying a vision of truth. This word in itself characterizes the supremely rich canvas of Indian philosophical systems. Different darshana-shastras approach certain fundamental questions about man's existence through different lenses, but their aim is always the elevation of man to a state of ultimate bliss (kaivalya/moksha).



The schools of Bhartiya Darshan


The following are the major philosophical schools or systems(dars'anas).

- 1) The Nyaya system of Aksapada Gautama
- 2) The Vaise esika system of Maharshi Kanada
- 3) The Samkhya system of Kapila muni
- 4) The Yoga system of Ptanjali
- 5) The Mimamsa system of Jaimini
- 6) The Vedanta system of Badarayana Vyas
- 7) TheBauddha system of Guatama Buddha
- 8) The Jaina system of Mahavira
- 9) The Carvaka system of Carvaka



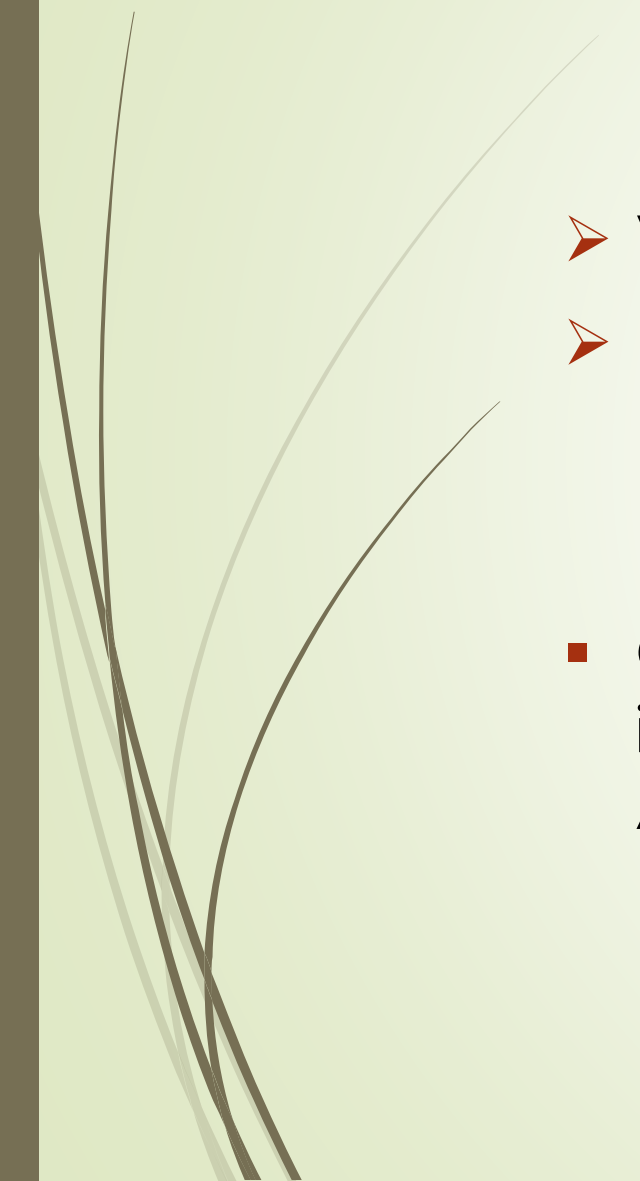
Problems and Methods of Indian Philosophy

Bhartiya Darshan discusses the various problems of Metaphysics, Ethics, Logic and Epistemology but generally it does not discuss them separately. Every problem is discussed by the Indian philosopher from all possible approaches, metaphysical, ethical logical and epistemology. There are distinctions in the methods of speculation, adopted by different schools



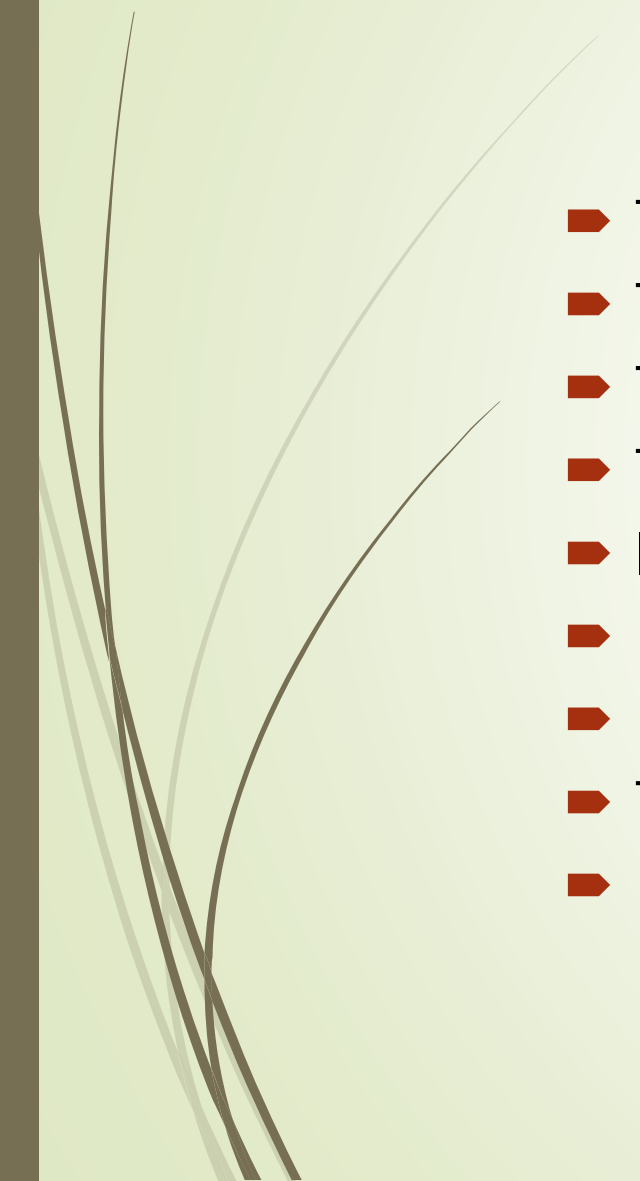
Classification of the Indian Philosophical Schools

- Vedic
 - Non-Vedic

 - On the basis of sources of knowledge , ie.,epistemology into three major groups- Empiricism, Rationalism and Authoritarianism.
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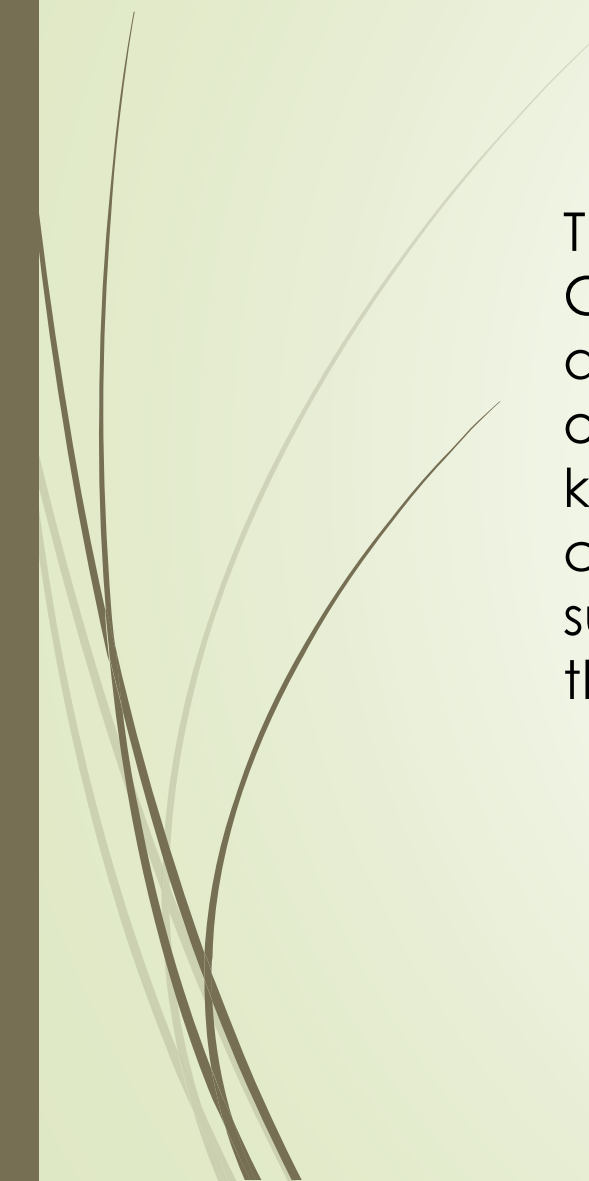


The Common Ideas in the System of Indian Philosophy


- The Reality of the world
 - The reality of the self
 - The law of Karma
 - Transmigration
 - Initial Pessimism and Ultimate Optimism
 - Bondage
 - Liberation
 - The means to liberation
 - Pramanas
- 



Nyaya Darshan




The Nyaya school is based on the Nyaya Sutas, written by Aksapada Gautama in the 2nd Century B.C. Its methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools. Its followers believe that obtaining valid knowledge (the four sources of which are perception, inference, comparison and testimony) is the only way to gain release from suffering. Nyaya developed several criteria by which the knowledge thus obtained was to be considered valid or invalid.




Pratyaksa (Perception)

- ▶ Pratyaksha refers to the experience of an object through the senses (indriyanubhuti).
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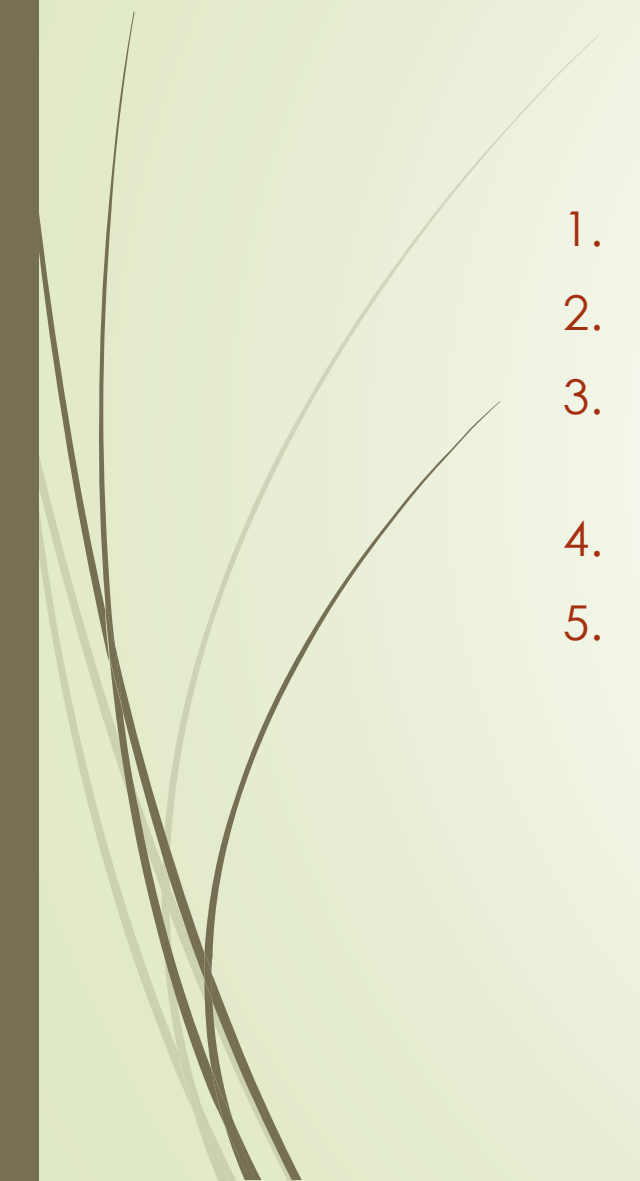
Anumana (Inference)

Anumana refers to cognition or knowledge that necessarily follows some other knowledge. The most classical example is that of the fiery hill. When we see smoke on top of a hill, we immediately draw a conclusion that the hill is on fire.





Panchavayavi Anumna

1. There is fire on the hill (Pratijna).
 2. Because there is smoke on the hill (Hetu or Linga).
 3. Where there is smoke, there is fire. E.g. kitchen (Vyapti, universal proposition and instance).
 4. There is the same type of smoke on the hill (Upanaya, or application).
 5. There is fire on the hill (Nigamana, or conclusion).
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Upamana (Comparison)

Upamana is a Sanskrit word that means “comparison” or “resemblance.”

Upamana is the association of something previously unknown by virtue of its similarity to something that is known.





Shabda (Verbal Testimony)

Aptavakyam shabdah

Verbal testimony is the statement of a trustworthy person.

Verbal testimony is of two kinds—laukikam (secular) and vaidikam (scriptural).



INDIAN PHILOSOPHY AT A GLANCE

DARSHANA	REALITY	POSITION OF ATMA	NO. OF ATMA	CONSCIOUSNESS	MATERIAL ELEMENTS	POSITION OF ISHVARA (GOD)	SOURCE OF KNOWLEDGE	STATUS	SUMMUM - BONUM	Methods of attainment of Summum Bonum
↓	↓	↓	↓	↓	↓	↓	↓	↓	↓	↓
CHARVAKA (VATSAYANA)	(One) Matter	No Soul	Not Available	Result Of Combination Of Matter	Earth Water Fire, Air	No Ishvara	Perception Only	Heterodox Atheist	Pleasure (Sensual)	Live Happily
VAISESIKA (KANAD)	(Many) Nine Substances	Yes Souls Substances	Many	Accidental Quality	Earth, Water, Fire, Air, Ether, Mind, Soul Time, Space	Ishvara	Perception Inference	Orthodox Theist	Liberation Petrification Of Soul	Yogic Methods Of Dhyana Etc.
NYAYA (GOTAM)	(Many) Nine Substances	Yes Souls Substances	Many	Do	Do	Do	Perception Inference Comparison Testimony	Orthodox Theist	Do	Do
SAMKHYA (KAPIL)	Two Prakrti And Purusa	Purusha One Of The Two Realities	Many	Purusha As Pure Conscious Principle	24 Elements	No Ishvara	Perception Inference Testimony	Orthodox Atheist	Liberation (Separation)	Yogic Methods Of Dhyana Etc.
YOGA (PATANJALI)	Three Purusha Prakrti & Purusha-Vishesa	Purusha One Of The Three Realities	Many	Same As In Samkhya	Same As In Samkhya	Yes Special Purusa	Perception Inference Testimony	Orthodox Theist	Liberation (Separation)	Various Methods
MIMAMSA (JAIMINI)	NINE Substances (as In Nyaya)	A Substance	Many	As In Vaisesika	As In Vaisesika	No Ishvara	As In Nyaya+ Postulation And Non Existence	Orthodox Atheist	Liberation Petrification Of Soul	Yogic Methods
VEDANTA (SHANKAR)	One Brahman	Atma One In Many	One	Pure Consciousness	As In Samkhya	Yes Aparah Brahman	As In Mimamsa	Orthodox Theist	BLISS Identification With Brahman	Yogic Methods



Thanks

